HEAVEN vpon Earth,

Or

Of true Peace, and *Tranquillitie of* Minde.

By Ios. Hall.

LONDON.
Printed by *Iohn Windet*
for Iohn Porter
1606.

12660

C 1226.31

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February 8, 1929

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TO THE

TO THE Right Honorable *Henry Earle of* Huntingdon, Lord *Hastings, Hungerford, Botreaux* Molines & Moiles, his Maiesties Lieu-tenant in the Counties of *Leicester* and *Rutland*: my singular good Lord, *all increase of true honor, and Heauen begun vpon Earth.*

RIGHT Honorable I haue vndertaken a great taske to teach men how to be happy in this life: I haue vndertaken and performed it.

Wherein I haue followed Seneca *and gone beyond him; followed him as a Philosopher, gone beyond him as a Christian, as a Diuine. Finding it a true censure of the best Moralist, that they were like to goodly ships, graced with great titles the* Saue-gard, *the* Triumph, *the* Good-speed, *and such like, when yet they haue beene both extreamely Sea-beaten and at last wracked. The volume is little, perhaps the vse more; I haue euer thought according to the Greeke Prouerbe* μεγα βιβλιον μεγα κακον. *What it is,*

euen

euen iuſtice challengeth it to him, to whom the Author hath deuoted himſelfe: The children of the bondman are the goods of the parents Maiſter. I humbly betake it to your Honors protection, and your Honor to the protection of the higheſt.

Your Honors
moſt humbly
deuoted in all
duty and ſeruice.

Ioſ. Hall.

HEAVEN vpon earth

or

of true peace of minde.

Sect. 1.

WHen I had ſtudiouſly red ouer the morall writings of ſome wiſe Heathen, eſpecially thoſe of the Stoicall profeſſion, I muſt confeſſe I found a little enuie and pitie ſtri-

Cenſure of Philoſophers.

uing togethet within me: I enuied nature in them, to see her so witty in deuising such plausible refuges for doubting and troubled mindes: I pitied them to see that their carefull disquisition of true rest, led them in the end but to meere vnquietnesse: VVherein mee thought, they were as hounds swift of foote, but not exquisite in sent, which in an hasty pursute take a wrong waie, spending their mouthes, and courses in vaine. Their praise of gessing wittily they shall

not leese, their hopes both they lost, and whosoeuer follows them. If Seneca could haue had grace to his wit, what wonders would he haue done in this kind? what Diuine might not haue yeelded him the chayre for precepts of Tranquillitie without any disparagement? As he was, this he hath gained. Neuer any Heathen wrote more diuinely, neuer any Philosopher more probably. Neither would I euer desire better Master if to this purpose I needed no other mistres

then nature. But this in truth is a taske, which nature hath neuer without presumption vndertaken, and neuer performed without much imperfection. Like to those vaine and wandring Empiricks which in Tables and pictures make great ostentatiō of cures, neuer approouing their skill to their credulous patients. And if she could haue truely effected it alone. I know not what employment in this life she should haue left for grace to busie her selfe about, nor what priui-

ledge

ledge it ſhould haue beene here below to be a Chriſtian, ſince this that we ſeeke is the nobleſt worke of the ſoule, and in which alone conſiſts the only Heauen of this world; this is the ſumme of all humane deſires, which when we haue attained, then onely we begin to liue, and are ſure we cannot thence forth liue miſerably. No marueil then if al the heathen haue diligently ſought after it, many wrot of it, none attained it. Not Athens muſt teach this leſſon, but Ieruſalem.

Sect. 2.

What Tranquillitie is, & wherein it consists.

ET something Grace scorneth not to learne of Nature, as *Moses* may take good counsell of a *Midianite*. Nature hath euer had more skill in the end, then in the way to it, and whether she haue discoursed of the good estate of the mind, which we call Tranquillitie or the best which is happinesse hath more happely gessed at the generall definition of them then of the meanes to

compasse

compasse them. She teacheth vs therefore without controlement, that the *Tranquillitie* of the mind is, as of the Sea and weather, when no winde stirreth, when the waues doe not tumultuously rise and fall vpon each other, but when the face both of the Heauen and waters is still, faire, and equable. That it is such an euen disposition of the hart, wherein the scoales of the mind neither rise vp towards the beame, through their owne lightnesse, or the ouer-weening opinion

of prosperity, nor are too much depressed with any loade of sorrow; but hanging equall and vnmooued betwixt both; giue a man libertie in all occurrences to enioy himselfe. Not that the most temperate minde can be so the maister of his Passions, as not sometimes to ouer-ioy his griefe, or ouer-grieue his ioy, according to the contrary occasions of both, for not the euenest weights, but at their first putting into the balance somewhat sway both parts thereof, not with-

out some shew of inequalitie, which yet after some little motion, settle themselues in a meete poyse. It is enough that after some sudden agitation, it can returne to it selfe, and rest it selfe at last in a resolued peace. And this due composednesse of minde we require vnto our Trãquillitie, not for some short fits of good moode, which soone after ende in discontentment, but with the condition of perpetuitie. For there is no hart makes so rough weather, as not some-

times to admitte of a calme, and whether for that he knoweth no present cause of his trouble, or for that he knoweth that cause of trouble is countervayled with as great an occasion of priuate ioy, or for that the multitude of euils hath bred careleſſeneſſe, the man that is moſt diſordered finds ſome reſpits of quietneſſe. The balances that are moſt ill matched in their vnſtedie motions come to an equalitie, but ſtay not at it. The frantick man cannot auoide the impu-

tation

tatiō of madnes, though he be sober for many moones, if the rage in one. So then the calme minde must be setled in an habitual rest, not then firme when there is nothing to shake it, but then least shaken when it is most assayled.

Sect. 3.

Insufficiency of humane precepts.

HEnce easily appears how vainly it hath beene sought either in such a constant estate of outward thinges, as shoulde geue no distast vnto the minde, whiles all earthly thinges varie with the

weather,

weather,& haue no ſtay but in vncertaintie, or in the naturall temper of the ſoule, ſo ordered by humaine wiſdome, as that it ſhould not be affected with anie caſuall euentes to either part; ſince that cannot euer by naturall power be held like to it ſelfe; but one while is cherefull, ſtirrig,& redy to vndertake; another while drouſie, dull,comfortleſſe, prone to reſt, wearie of it ſelfe, loathing his own purpoſes, his own reſolutions. In both which, ſince the wiſeſt philoſophers haue

grounded

grounded al the rules of their tranquillitie, it is plaine that they ſaw it a farre off, as they did heauen it ſelfe with a deſire and admiratiõ, but knew not the way to it: Wherupon alas, how ſleight & impotent are the remedies they preſcribe for vnquietnes. For what is it that for the inconſtancie and lazineſſe of the minde ſtill diſpleaſing it ſelfe in what it doth, and for that diſtemper thereof which ariſeth frõ the fearefull, vnthriuing, and reſtleſſe deſires of it, wee ſhould euer be imploy-

Senecaes rules of Tranquillity abridged

ing

ing our ſelues in ſome publike affaires, chooſing our buſineſſe according to our inclination, and proſecuting what we haue choſen? wherewith being at laſt cloied we ſhould retire our ſelues and weare the reſt of our time in priuat ſtudies; that wee ſhould make due comparatiue trials of our own ability; nature of our buſineſſes; diſpoſition of our choſē freends? that in reſpect of Patrimonie we ſhould be but careleſly affected, ſo drawing it in as it may be leaſt for ſhow, moſt

for vſe; remouing all pompe, bridling our hopes, cutting off ſuperfluities for croſſes, to cõſider that cuſtome will abate and mitigate them that the beſt thinges are but chaynes & burdens to thoſe that haue them to thoſe that vſe thẽ, that the worſt thinges haue ſome mixture of cõforte to thoſe that grone vnder them. Or leauing theſe lower rudimentes that are geuen to weake and ſimple nouices to examine thoſe golden rules of mortality, which are commended to the

most wise & able practiti oners, what is it to accoũt himselfe as a tenant at will? To fore-imagine the worst in al casual matters? To auoyde all idle & impertinent businesses all pragmaticall medling with affairs of state? not so to fix our selues vpõ any one estate as to be impatiẽt of a change, to call backe the mind frõ outward things, and draw it home into it self? to laugh at & esteeme lightlie of others misdemeanours? Not to depend vpon others opiniõs but to stãd on our own bottoms? to

carry our ſelues in an honeſt and ſimple truth, free frō a curious hypocriſy, & affectation of ſeeming other then we are, & yet as free frō a baſe kinde of careleſnes? to intermeddle retyrednes, with ſociety, ſo as one may giue ſweetneſſe to the other and both to vs. So ſlackening the minde that we may not looſen it, & ſo bēding as we may not break it? to make moſt of our ſelues, chearing vp our ſpirits with variety of recreations with ſatiety of meals, & all other bodily indulgence, ſauing that

drunkenneſſe,

Allowed yet by Seneca in his last chapter of tranquillity

kennes (me thinkes) can neither beseeme a wise philosopher to prescribe nor a vertuous man to practise. All these in their kindes please well, profit much, and are as soueraigne for both these, as they are vnable to effect that for which they are propounded. Nature teaches thee all these should be done, she cannot teach thee to do the and yet do all these and no more, let mee neuer haue rest, if thou haue it. For neither are here the greatest enemyes of our peace so much as defery-

Senecas rules reiected as vnsufficient.

ed

ed a farre off, nor thoſe that are noted are hereby ſo preuented that vpon moſt diligent practiſe we cā promiſe our ſelues any ſecurity? wherewith who ſo inſtructed dare cōfidently giue chalenge to all ſiniſter cuentes, is like to ſome ſkilfu fencer who ſtands vpō his vſu all wards, & plaies well; but if there come a ſtrange fetch of an vnwonted blowe, is put beſides the rules of his art, and with much ſhame ouertaken. And for thoſe that are knowne, beleeue me, the mind of man is too weak

to beare out it selfe here-
by against all onsets:
There are light crosses
that will take an easie re-
pulse, others yet stron-
ger, that shake the house
side, but breake not in
vpō vs; others vehemēt,
which by force make
way to the hart where
they find none breaking
open the dore of the
soul that denies entrāce:
Others violent that lift
the minde of the hend-
ges, or rend the bars of
it in peeces, others furi-
ous that teare vp the ve-
ry foundations from the
bottome, leauing no mo-

nument

nument behind thē, but ruine. The wiſeſt & moſt reſolute Moraliſt that euer was, lookt pale when he ſhold taſt of his Hemlock; & by his timorouſneſſe made ſport to thoſe that enuied his ſpeculations. The beſt of the heathen Emperors (that was honored with the title of pietie) iuſtly magnified that courage of Chriſtians which made thē inſult ouer their tormētors & by their feareleſſeneſſe of earthquakes, & deaths argued the truth of their religion. It muſt be, it can be none but a diuine

Antonius Pius.

An epiſtle to the Aſians concerning the perſecuted chriſtians.

power, that can vphold the minde against the rage of mutine afflictions & yet the greatest crosses are not the greatest enemies to inward peace. Let vs therefore looke vp aboue our selues, and from the rules of an hyer art, supply the efects of naturall wisdome, giuing such infallible directions for traquillity that whosoeuer shall follow, cannot but liue sweetly and with continuall delight applauding himselfe at home when all the world besides him shall bee miserable. To

which

which purpose it shall be requisite, first to remoue all causes of vnquietnes, and then to set downe the groundes of our happy rest. Disposition of the worke.

Sect. 4.

Fmde on the one two vniuersall enemyes of Tranquillity, Conscience of euill done, Sense or fear of euill suffred. The former in one word we call Sins, the latter Crosses. The first of these must bee quite taken away, the second duely tempered ere the hart can bee at rest. For first, how can Enemyes of inward peace diuided into their rankes.

that man be at peace, that is at variãce with God & himselfe? How shoulde peace be gods gift, if it could be without him, if it could be against him? it is the professiõ of sin although faire spokẽ at the first closing, to be a perpetual make-bate betwixt God and man, betwixt a mã & himself. And this enmity, tho it do not cõtinually show it selfe, (as the mortallest enemies are not alwaies in pitched fieldes one against the other) for that the cõscięce is not euer clamorous, but somwhile is silẽt, otherwhiles with stil murmurings bewrais his mislikes

yet doth euermore work ſecret vnquietnes to the hart. The guilty man may haue a ſeeming truce, a tru peace he cānot haue. Look vpō the face of the guilty hart, & thou ſhalt ſee it pale and gaſtly; the ſmiles & laughters fainte & hartles, the ſpeeches doubtful, & ful of abrupt ſtops & vnſeaſonable turnīgs, the purpoſes & motiōs vnſteddy, & ſauorig of much diſtractiō, arguing plainly that ſin is not ſo ſmooth at hir firſt motions, as turbulent afterwards: hēce are thoſe vain wearyigs of places & cōpanies together with our ſelues, that the galled

The torment of an euil cō ſcience,

soule doth after the wōt of sick patients, seeke refreshing in variety, and after many tost & turned sides complaines of remediesse and vnabated torment. *Nero*, after so much innocent blood may change his bed chamber, but his furies euer attend him, euer are within him, and are as parts of himselfe. Alas what auailes it to seeke outward releeses, when thou hast thine executioner within thee? If thou couldest shift from thy selfe thou mightest haue some hope of ease;

now

now thou shalt neuer war furies so long as thou hast thy selfe. Yea, what if thou wouldst runne from thy selfe? Thy soule may flie from thy body, thy conscience will not flye from thy soule, nor thy sin from thy conscience. Some men indeed in the bitternes of these pangs of sinne, like vnto those fondly impatient fishes, that leape out of the pan into the fire, haue leapt out of this priuate hell that is in themselues, into the common pit, choosing rather to aduenture vpon the fu-

ture paines that they haue feared, rather then to indure the present horrors they haue felt: wher in what haue they gayned, but to that hell which was within them, a second hell without. The conscience leaues not where the feends begin, but both ioyne toge ther in torture. But there are some firme & obdurate forheads, whose reso lution can laugh their sinnes out of countenance. There are so large and able gorges as that they can swallow and digest bloody murders,

without

without complaint, who with the same hãds which they haue since their last meale embrued in blood can freely carue to themselues large morsels at the next sitting. Beleeuest thou that such a mans heart laughs with his face? will not he dare to be an hypocrite that durst be a villaine? These glow-wormes when a night of sorrow compasses them, make a lightsome and fiery show of ioy, when if thou presse thẽ thou findest nothing but a cold & crude moisture. Knowest thou not

The ioy and peace of the guilty but dissembled.

that there are those, which
count it no shame to sin,
yet count it a shame to be
checked with remorse e-
specially so as others eies
may descry? to whom re-
pentance seems base-min-
dedness, vnworthie of
him that professes wise-
dome and valour. Such a
man can grieue when
none sees: but himself ca
laugh when others see it,
himself feeles not. Assure
thy selfe that mans heart
bleedeth when his face
counterfaites a smile, hee
wears out many waking
houts when thou thinkst

hee

neo resteth, yea as his thoughts afoorde him not sleep, so his very sleep affordes him not rest: but while his senses are tyed vp, his sin is louse, representing it selfe to him in his vgliest shape & frighting him with horrible and hellish dreames. And if perhaps custome hath bred a carelesnesse in him, (as we see that vsual whipping makes the childe not care for the rod) yet an vnwonted extremity of the blow shall fetch blood of the soule, and make the backe that is most hardned, tenderle

of ſmart; and the further the blow is fetcht throgh intermiſſion of remorſe, the harder it muſt needs alight. Therefore I may confidently tell the careleſſe ſinner as that bolde *Tragedia* ſaid to his great *Pompey*. The time ſhal come wherein thou ſhalt fetch deepe ſighes, and therefore ſhalt ſorrowe deſperately, becauſe thou ſorrowedſt not ſooner. The fier of the cõſciẽce may ly for a time ſmothered with a pile of greene wood, that it cannot bee diſcerned, whoſe moiſture when once it hath

maiſtred, it ſends vp ſo much greater flame by how much it had greater reſiſtance. Hope not thē to ſtop the mouth of thy Conſcience from exclaiming whiles thy ſin cōtinues, that indeuor is both vain & hurtful; ſo I haue ſeene them that haue ſtopt the noſthrill for bleeding in hope to ſtay the iſſue when the blood hindered in his former courſe hath broken out of the mouth, or found way downe into the ſtomack. The conſcience is not pacifiable while ſinne is within to vexe it.

no more then an angry swelling can ceaſe throbbing and aching whiles the thorne or the corrupted matter lyes rotting vnderneath. Time that remedies all other euils of the mind encreaſeth this, which like to bodily diſeaſes proues worſe with continuance, and growes vpon vs with our age.

Sect. 5.

THere can be therefore no peace without reconciliatiõ, thou canst not be friends with thy selfe, till with God: for thy conscience (which is thy best friend while thou sinnest not) like an honest seruant takes his Masters part against thee when thou hast sinned; and will not looke straight vpon thee, till thou vpon God; not daring to be so kinde to thee, as to be vnfaithfull

The remedy of an vnquiet Cõscience

to his maker: There can be no reconciliation without remission. God can neither forget the iniurie of sinne, nor dissemble hatred. It is for men, & those of hollow harts, to make pretences contrary to their affections: soothings, and smiles, & imbracements where we meane not loue, are from weakenesse. Either for that we feare our insufficiencie of present reuenge, or hope for a fitter oportunitie afterwards, or for that we desire to make our further aduantage of him to

whom

whom wee meane euill. Theſe courſes are not incident into an almighty power, who hauing the command of all vẽgeãce can ſmite where hee liſt without all doubtings or delayes. There can be no remiſſiõ without ſatiſfaction, neither dealeth God with vs as wee men with ſome deſperat debters, whom after long dilation of paiments and many dayes broken wee altogether let go for diſability, or at leaſt diſmiſſe them vpon an eaſy cõpoſitiõ. Al ſins are debts; all Gods debts muſt bee

diſcharged

discharged. It is a bolde worde but a true. God should not bee iust if any of his debts shoulde passe vnsatisfyed. The cõceit of the prophane vulgar makes God all of mercies, and therevpon hopes for pardon without payment. Fond and ignorant presumption to dissolue mercy & iustice in him to whõ they are both essentiall, to make mercy exceede iustice in him, in whom both are infinite. Darest thou hope God can be so kind to thee as to be vniust to himself? God will be iust

goe thou on to presume and perish. There can be no satisfaction by any recompence of ours, an infinite iustice is offended, an infinite punishment is deserued by euery sin, & euery mā, sins are as neer to infinite as number can make them. Our best endeuour is worse then finite, imperfect, & faulty. If it could be perfect wee owe it al in present, what we are bound to doe in present cannot make amends for what we haue not done in time past, which while we offer to God as good payment,

we do with the profane trauteller thinke to pleaſe him with empty date-ſhelles in lieu of preſerua tion Where ſhal we then finde a payment of infinite value but in him which is onely and all infinite. The dignity of whoſe perſon being infinite gaue ſuch worth to his ſatiſfaction that what he ſuffred in ſhort time was proportionable to what we ſhould haue ſuffred beyond all times. He did all, ſuffred all, paid all, he did it for vs, we in him. Where ſhall I begin to wonder

at thee O thou diuine & eternall peace-maker, the ſauiour of men, the ānoin ted of God, mediator be-tweene God & man, in whom there is nothing which doth not exceede not only the conceit, but the very wonder of An-gels, who ſaw thee in thine humiliatiō with ſiléce, & adore thee in thy glory with perpetuall prayſes and reioyſinges. Thou waſt for euer of thy ſelfe as God, of the father as the ſon; the eternall Son of an eternall Father, not later in being, not leſſe in dignity, not other in

ſubſtance

substance. Begotten without diminution of him that begot thee while he cõmunicated that wholly to thee, which hee retained wholy in himself, because both were infinite without inequality of nature, without diuision of essence when being in this estate thine infinite loue and mercy to desperate mankind caused thee O Sauiour to empty thy selfe of thy glory, that thou mightst put on our shame and misery. VVherfore not ceasing to be God as thou wert, thou beganst to bee

what

what thou wert not, mã; to the ende that thou mightst be a perfect mediatour betwixt God & man, which wert both in one person, God that thou mightst satisfie, man that thou mightst suffer, that since man had sinned God was offended, thou which wert God and man, mightst satisfy God for man. None but thy selfe which art the *eternall word*, can expres the depth of this mistery that God should be cloathed with flesh, come downe to men, and become man, that man

might be exalted into the highest heauens; and that our nature might be taken into the fellowship of the deity. That he to whom all powers in heauen bowed, and thought it their honor to be seruiceable, should come downe to be a seruant to his slaues, a ransome for his enemies; together with our nature taking vp our very infirmities, our shame, our torments, and bearing our sinnes without sin. That thou whom the heauens were too strait to containe, shouldst lay thy selfe in

an obſcure cratch, thou which wert attended of Angels, ſhouldſt be derided of men, reiected of thine owne, perſecuted by Tyrants, tempted with Diuels, betrayed of thy ſeruant, crucified among theeues, and (which was worſe then all theſe) in thine owne apprehẽſion for the time as forſaken of thy father; That thou whō our ſins had pierced, ſhouldſt for our ſins both ſweat drops of blood in the Garden, and powre out ſtreames of bloode vppon the Croſſe. O the inualuable

purchase of our peace. O ransome enough for mo worlds! Thou which wert in the counsell of thy Father the Lambe slayne from the beginning of tyme, camst now in fulnes of tyme to bee slayne by man, for man; Being at once the sacrifice offred, the priest that did offer, and the God to whome it was offred. How gratiously didst thou both proclaime our peace as a prophet in the tyme of thy life vppon earth; and purchase it by thy blood as a priest at thy death, and now confirmest

firmeſt and applyeſt it as a King in heaue? By thee only it was procured, by thee it is proſered. O mercy without example, without meaſure! God offers peace to man, the holy ſeekes to the vniuſt, the potter to the clay, the King to the traytor. We are vnworthy that we ſhoulde be receiued to peace tho we deſired it, what are wee then that wee ſhoulde haue peace offred for the receiuing? An eaſy condition of ſo great a benefit, hee requires vs not to earne it, but to accept it of him,

what could hee giue more? what could he require leſſe of vs?

Sect 6.

The receit of our peace offred by Faith.

THE purchaſe therefore of our peace was paid at once, yet muſt be ſeuerally reckoned to euery ſoule, whom it ſhall benefit. If we haue not an hād to take what Chriſts hand doth either hold, or offer, what is ſufficient in him, cānot be effectuall to vs. The ſpirituall hand wherby we apprehend the ſweet offers of

our

our ſauior is faith, which in ſhort is no other then an affiãce in the mediator receiue peace & be happy beleue & thou haſt receiued. From hẽce it is that we are intereſſed in al that either God hath promiſed, or Chriſt hath performed. Hence haue wee frõ God both forgiuenes & loue the ground of all either peace or glory. Hence of enemies we be come more then friends ſonnes, and as ſõnes may both expect and challenge not onely carefull prouiſion and ſafe prptection on earth,

but an euerlasting patrimony aboue. This fielde is so spatious, that it were easy for a man to leese himselfe in it; and if I should spend all my pilgrimage in this walk, my tyme would sooner ende then my way, wherein I woulde haue measured more paces, were it not that our scope is not so much to magnify the benefit of our peace, as to seeke how to obtaine it.

A corollary of the benefite of this receite.

Behold now, after we haue sought heauen and earth where onely the wearied Doue may find an Oliue of Peace. The

apprehending of this al-
ſufficiēt ſatisfactiō makes
it ours, vpon our ſatisfa-
ction we haue remiſſion;
vpon remiſſion followes
reconciliation; vpon our
reconciliatiō, peace. Whē
therfore thy Conſcience
like a ſterne Sergeāt ſhall
catch thee by the throat,
and arreſt thee vpon
Gods debt, let thy onely
plea be that thou haſt al-
ready paid it; Bring forth
that bloody acquittance
ſealed to thee from hea-
uen vpon thy true Faith,
ſtraightway thou ſhalt
ſee the fierce and terri-
ble looke of thy conſci-

ence changed into frendly ſmiles, and that rough and violent hand that was reddy to drag thee to priſon, ſhall now louingly imbrace thee, & fight for thee againſt all the wrongfull attempts of any ſpirituall aduerſary. O heauenly Peace and more then peace, Frendſhip, wherby alone we are leagued with our ſelues and God with vs, which who euer wants ſhall finde a ſad remembrance in the midſt of his diſſembled iollity, and after all vayne ſtrifes ſha l fall into many ſe-

cret dumps, from which his guilty heart ſhall deny to be cheared, tho all the world were his minſtrell. Oh pleaſure worthy to be pitied, & laughter worthy of teares, that is without this! Go then fooliſh man, and when thou feeleſt any check of thy ſinne, ſeeke after thy iocondeſt companions, deceiue the tyme and thy ſelfe with mery purpoſes, with buſy games, feaſt away thy cares, burie them and thy ſelfe in wine and ſleepe, after all theſe friuolous differings, it will returne

The vain ſhifts of the guilty

vpon thee, when thou wakeſt, perhaps ere thou wakeſt, nor will be repelled till it haue ſhowed thee thy hell, nor when it hath ſhowed thee, will yet be repelled; So the ſtroken Dear hauing receiued a deadly arrowe, whoſe ſhaft ſhaken out hath left the head behind it, runes from one thicket to another, not able to change his paine with his places, but finding his woundes ſtill the worſe with continuance. Ah foole, thy ſoule feſtereth within, and is affected ſo much more dãgerouſ-

ly by how much leſſe it appeareth. Thou maiſt while thy ſelfe with variety, thou canſt not eaſe thee. Sinne owes thee a ſpight, & will pay it thee, perhaps when thou art in worſt caſe to ſuſtaine it. This flitting doth but prouide for a further violence at laſt. I haue ſeen a little ſtream of no noiſe which vpon his ſtoppage hath ſwelled vp, & with a loude guſhing hath borne ouer the heape of turues wherewith it was reſiſted. Thy death-bed ſhall ſmart for theſe wilfull adiournings of repen

tance; whereon how many haue we heard raiuing of their oulde neglected sins, and fearfully despairing when they haue had most need of comfort? In summe there is no way but this. Thy conscience must haue either satisfaction or torment. Discharge thy sinne betymes and bee at peace.

Hee neuer breakes his sleepe for debt, that payes when he takes vp.

Sect. 7.

Solicitation of sin remedied.

Neither can it suffice for peace, to haue crossed the old scrole of our sins if we preuent not the future, yea the present; very importunity of tẽtation breeds vnquietnes. Sin where it hath got an haunt looketh for more, as humours that fall towards their old issue, & if it be not strõgly repelled doth neer as much vex vs with soliciting as with yeelding. Let others ẽuy their happines I shall neuer thĩk their life somuch

quiet, whose dores are continuall beaten, and their morning sleep broken with early clients, whose entries are dayly thrõged with suters, pressing neare for the next audience; much lesse that through the remisse answeres are daily haunted with traytors or other instrumẽts of villany, offering their mischieuous seruice & inciting them to some pestilent enterprise. Such are tentations to the soule. Whereof it cannot be ridde so long as it holds them in any hope of entertaine-

ment and ſo long they will hope to preuaile; while we giue them but a cold and timorous denyall: Suters are drawne on with an eaſy repulſe; counting that as halte grãted which is but faintly gainſaid: Peremptory anſweres can onely put ſin out of heart for any ſecond attempts. It is euer impudent when it meets not with a bold heart; hoping to preuayle by wearying vs, & wearying vs by intreaties. Let all ſuggeſtions therefore finde thee reſolute ſo ſhall thy ſoule finde it ſelfe at reſt

The ordering of affections.

for as the Diuell, so sinne his naturall brood flies away with resistance. To which purpose all our heddy & disordered affections, which are the secret factors of sinne & Satan, must be restrained by a strong and yet temperate command of reason and Religion; these, if they finde the reynes loose in their necks (like to the wilde horses of that chast hunter, in the Tragedie) carry vs ouer hils and rocks, and neuer leaue vs till we be disincombred, and they breathlesse; but contra-

rily if they be pulled in with the ſudden violence of a ſtraite hand, they fall to plunging, and careering, and neuer leaue till their ſaddle be emptie, & euen then daungerouſly ſtrike at their proſtrate rider. If there be any exerciſe of Chriſtian wiſedome, it is in the menaging of theſe vnruly affections, which are not more neceſſarie in their beſt vſe, then pernicious in their miſ-gouernance. Reaſon hath alwaies beene buſie in vndertaking this ſo neceſſarie

a moderation, wherein altho she haue preuailed with some of colder temper, yet those which haue beene of more stubborne mettall, like vnto growen schollers, which scorne the ferula that ruled their minority, haue still despised her weake indeuours. Onely christianity hath this power which without second birth giues vs a new nature, so that now, if excesse of passions be naturall to vs as men, the order of them is naturall to vs as Christians. Reason bids the angry man lay

ouer

ouer his Alphabet ere he giue his answere; hoping by this intermission of tyme to gaine the mitigation of his rage. Hee was neuer throughly angry that can endure the recital of so many idle letters. Christianity giues not rules, but power to auoid this short madnesse. It was a wise speech that is reported of our best and last Cardinall I hope, that this Iland either did or shall see, who when a skilfull Astrologer vpon the calculation of his natiuity had fortold him some specialities, concerning

his future eſtate, anſwered: ſuch perhaps I was borne, but ſince that time I haue beene borne again & my ſecond natiuitie hath croſſed my firſt. The power of nature is a good plea for thoſe that acknowledge nothing aboue nature. But for a Chriſtian to excuſe his intemperatenes by his naturall inclination, and to ſay I am borne colericke, ſullen, amorous, is an Apologie worſe then the faulte. Wherefore ſerues religion but to ſubdue or go-

uerne nature? Wee are ſo much Chriſtians as we cã rule our ſelues, the reſt is but forme, and ſpeculation. Yea the very thought of our profeſſion is ſo powerfull that (like vnto that precious ſtone) being caſt into this ſea it aſſwageth thoſe inward tempeſtes, that were rayſed by the affections. The vnregenerate minde is not capable of this power, and therefore through the continuall mutinyes of his paſſions

cannot

cannot but be subiect to perpetuall vnquietnesse. There is neither remedy nor hope in this estate. But the christian soule that hath inured it selfe to the awe of God, & the exercises of true mortification, by the onely looking vp at his holy profession cureth the burning venome of these fiery serpents that lurke within him. Hast thou nothing but nature? resolue to looke for no peace. God is not prodigall to cast away his best blessinges on so vnworthy subiects. Art thou a chri-

ſtian? Do but remember thou art ſo: and then if thou darſt if thou canſt, yeelde to the exceſſe of Paſſions.

Sect. 8.

HItherto the moſt inward and dangerous enemy of our Peace which if wee haue once miſtred, the other field ſhal be tought & won with leſſe blood. Croſſes diſquiet vs either in their preſent feeling, or their expectatiõ. Both of them when they meet with weak minds, ſo ex-

The ſecond paine enemie to peace Croſſes.

treamely distempering them, that the Patient for the time is not himselfe: How many haue wee knowne which through a lingring disease, weary of their paine, weary of their liues haue made their owne hands their executioners? How many meeting with an hedstrong griefe which they could not menage, haue by the violẽce of it beene carried quite from their wits? How many milliõs what for incurable maladies, what for losses, what for defamatiõs, what for sad accidẽts to their chil-

dr̄ rub out their liues in perpetual diſcōtēt̄ment, therefore liuing becauſe they cannot yet dye, not for that they like to liue. If there could be any humane receit preſcribed to auoid euils, it wold be purchaſed at an hie rate; But both it is impoſſible that earth ſhould redres that which is ſēt frō heauē & if it cold be dōe, euē the wāt of miſeries wold proue miſerable; For the mind cloied with cōtinu alfelicity wold grow abur dē to it ſelfe, lothing that at laſt which intermiſſion would haue made pleaſāt

Giue a free horſe the full rains & he will ſoon tire. Sūmer is the ſweeteſt ſeaſon by all conſents, where in the earth is both moſt rich with encreaſe, & moſt gorgeous for ornament, yet if it wer not receiued with enterchāges of cold froſts & peircing winds, who could liue. Summer would be no ſummer, if winter did not both lead it in & follow it. we may not therfore either hope or ſtriue to eſcape al croſſes, ſome we may, what thou canſt, fly from; what thou cāſt not, allay & mitigat; in croſſes vniuerſally

let this be thy rule, make thyself none, escape some beare the rest, sweeten al.

Sect. 9.

APprehēsiō giues life to crosses, & if some be simply most are as they are taken. I haue seene many which when God hath meant thē no hurt haue framed themselues crosses out of imagination & haue foūd that insupportable for weight, which in truth neuer was, neither had euer any but a fancied being. Others againe laughing out heauy afflictiōs, for which they wer-

Of crosses that arise from conceit.

bemoned of the beholders. One receiues a deadly woũd; & lookes not so much as pale at the ſmart another heares of maine loſſes, & like *Zeno* after newes of his ſhipwrack, (as altogether paſſiõ-leſſe goes to his reſt, not breaking an houres ſleepe for that, which woulde breake the hart of ſome others. *Greenham* that S. of ours (whom it cannot diſparage that he was reſerued for our ſo looſe an age) can lye ſpred quietly vpon the forme looking for the Chirurgians knife, binding himſelfe

ſelfe as faſt with a reſolued patience, as others with ſtrongeſt cords, abiding his fleſh carued and his bowels rifled, and not ſtirring more then if hee felt not, while others trẽble to expect, & ſhrink to feel but the pricking of a vayne. There can be no remedie for imaginary croſſes but wiſedome, which ſhall teach vs to eſteeme of all euentes as they are, like a true glaſſe repreſenting all thinges to our minds in their due proportiõ. So as Croſſes may not ſeeme that are not, nor little & gẽtle ones

seeme great and intolerable. Giue thy body Ellebore, thy mind good Counsell, thine eare to thy friend, and these fantasticall euils shall vanish away like themselues.

Sect. 10.

Of true & reall crosse.

IT were idle aduise to bid men auoyd euils. Nature hath by a secret instinct taught brute creatures so much, whether wit or sagacitie: & our selfe loue making the best aduantage of reason will easily

make

make vs so wise & carefull; it is more worth our labor, since our life is so open to calamities, & nature to impatience, to teach men to beare what euils they cannot auoyd, & how by a well-disposednesse of minde, we may correct the iniquitie of all hard euents. Wherein it is hardly credible how much good art, and precepts of resolution may auayle vs. I haue seene one man by the helpe of a little engine lift vp that weight alone which fortie helping handes by their

cleare ſtrength might haue endeuored in vaine We liue here in an Ocean of troubles, wherein we can ſee no firme land. One waue falling vpon another ere the former haue wrought all his ſpight. Miſchiefes ſtriue for places, as if they feared to looſe their roome if they haſted not: ſo many good thinges as wee haue, ſo many euilles ariſe from their priuation; beſides no fewer reall and poſitiue euills that afflict vs; To preſcribe & apply receyts to euery particular croſſe

were

were to write a Salmeron-like commentary vpon *Petrarchs* remedies, & I doubt whether so the worke would be perfect, a life would be too little to write it, & but enough to read it.

Sect. II.

THe same medicines cannot helpe all diseases of the bodie, of the soule they may. We see fencers giue their scholers the same common rules of position of warding and weilding

The first remedy of Crosses.

Before they come.

their weapon for offence for defence against all commers: such vniuersal precepts there are for Crosses. In the first whereof, I would prescribe Expectation, that either killeth or abateth euills. For Crosses after the nature of the *Cockatrice*, dye if they be foreseene: Whether this prouidence makes vs more strong to resist or by some secret power makes them more vnable to assault vs. It is not credible what a fore-resolued mind can do, can suffer. Could our english *Miles*, of whome Spayne yet

speaketh

ſpeaketh ſince their laſt peace, haue ouerthrown that furious beaſt, made now more violēt throgh the rage of his bayting, if he had not ſetled himſelfe in his ſtation, and expected? The frighted multitude ran away frō that ouer-earneſt ſport, which begun in pleaſure, ended in terror, if he had turned his backe with the reſt, where had been his ſafety, where his glory, and reward? Now he ſtoode ſtill, expected, ouercame, by one fact he at once preſerued, honored, enrichedhimſelfe. Euills will

come

come neuer the sooner for that thou lookest for them, they will come the easier; it is a labor wel lost if they come not, & well bestowed if they do cõe. We are sure the worst may come, why should we be secure that it will not? Suddennesse finds weak minds secure makes them miserable, leaues them desperate. The best way therefore is to make things present in conceit before they come, that they may be halfe past in their violence whẽ they doe come: Euen with woodẽ wasters we learn

to play at

at the sharp. As therefore good souldiors exercise thēselus lōg at the pale,& there vse those actiuities which afterwardes they shall practise vpon a true aduersary so must we pre sēt to ourselues imaginary crosses & menage thē in our mind before god sēds them in euēt. Now I eat, sleep, digest, all soundly without cōplaint; what if a lāquishing disease shold bereaue me of my appetite& rest: that I shold see dainties & loath thē, surfetting of the very smell, of the thought of the best dishes; that I should

count the lingring houres and think *Ezechias* long day returned wearying my ſelfe with changing ſides, and wiſhing any thing but what I am. How could I take this diſtemper? Now I haue (if not what I woulde) yet what I need, as not aboũding with idle ſuperfluities, ſo not ſtraitned with penurie of neceſſarie thinges. What if pouerty ſhould ruſh vpon me as an armed man, ſpoyling me of all my little, that I had, and ſend me to the fountaine for my beſt cellar: to the ground for my

bed

bed, for my bread to anothers cup-bord, for my cloathes to the brokers ſhoppe, or my friendes wardrop? How could I brooke this want, I am now at home walking in my owne grounds, looking on my yong plantes the hope of poſterity, cõſidering the nature, aduantages or feares of my ſoile, inioying the patrimony of my fathers; What if for my religion, or the malicious ſentẽce of ſõe great one, I ſhould be exiled from my country, wandring amongſt thoſe whoſe habit, lan-

guage

guage, fashion my ignorance shal make me wonder at; where the solitude of places, and strangenes of persons shall make my life vncomfortable. How could I abide the smell of forrain smoke? how shold I take the contẽpt & hard vsage that waits vpõ strãgers? Thy prosperity is Idle, & il spent if it be not medled with such forecasting and wisely suspicious thoughts, if it bee wholly bestowed in enioying, no whit in preuenting: Like vnto a fooliſh Citty which notwithstanding a dange-

rous

rous ſituatiõ, ſpends al her wealth in rich furniturs of chambers, & ſtate-houſes; VVhile they beſtowe not one ſhouel-full of earth on outward Bulwarkes to their defence: this is but to make our enemies the happier and our ſelues the more redily miſerable: If thou wilt not therefore be oppreſſed with euills; *Expect*, and *Exercise*; Exerciſe thy ſelfe with conceit of euills; Expect the euills themſelues; Yea exerciſe thy ſelfe in expectation; ſo while the minde pleaſeth it ſelfe

in

in thinking, yet I am not thus, it prepareth it ſelfe againſt it may be ſo: And if ſome that haue beene good at the foyles, haue proued cowardly at the ſharpe, yet on the contrary who euer durſt point a ſingle combate in the field, that hath not beene ſomewhat trayned in the fence ſchoole?

Sect. 12.

The next remedie of croſſes whenthey are come.

NEither doth it a little blunt the edge of euills to conſider, that they come from a diuine hand,

Whose almighty power is guided by a most wise prouidence and tẽpered with a fatherly loue. Euer the sauadge creatures will be smitten of their keeper, & repine not; if of a stranger, they teare him in peeces. Hee strikes me that made me, that moderats the world, Why struggle I with him, why with my selfe? Am I a foole, or a rebel? A foole if I be ignorant whence my crosses come; A rebel if I know it, and be impatient? My sufferinges are from a God, from my God, hee hath destin'd

From their Author;

me euery dramme of ſorrow that I feele: Thus much thou ſhalt abide, & here ſhall thy miſeries be ſtinted: Al worldly helps cannot abate them; all powers of hell cannot ad one ſcruple to their weight, that he hath allotted mee: I muſt therfore either blaſpheame God in my heart, detracting from his infinite iuſtice, wiſedome, power, mercy which al ſhal ſtand inuiolable, when millióſ of ſuch worms as I amare gone to duſt. Or els cóſes that I ought to be patient And if I profes I ſhold be

that

that I will not, I befoole my ſelfe and bewray miſerable impotency. But, (as impatience is full of excuſes) it was thine own raſh improuidéce, or the ſpight of thine enemy that impoueriſht, that defamed thee, it was the malignity of ſome vnholeſome diſh, or ſome groſſe corrupted aire that hath diſtempered thee? Ah fooliſh curre, why doeſt thou bite at the ſtone, which could neuer haue hurt thee but from the hand that threw it? If I wounde thee what matters it whether

with mine owne sword, or thine, or anothers. God strikes some immediately from heauen with his owne arme, or with the arme of Angels: Others bee bufferes with their own hands, some by the reuenging sword of an enemy, others with the fist of his dumb creatures God strikes in all; His hand moues theirs. If thou see it not, blame thy carnall eyes: why doest thou fault the instrumẽt while thou knowest the agent? Euer the dying theefe pardons the execu tioner, exclaimes on his

vniuſt Iudge or his malicious accuſers. Either then blame the firſt mouer, or diſcharge the meanes, which as they could not haue touched thee but as from him; ſo frō him they haue afflicted thee iuſtly, wrōgfully perhaps as in themſelues.

Sect. 13.

BVT neither ſeemeth it enough to be patient in croſſes if we be not thankfull alſo: Good

The third antidote of croſſes.

things challenge more then bare contentment. Crosses (vniustly termed euils) as they are sent of him that is all goodnes so they are sent for good and his end cannot bee frustrate. What greater good can be to the diseased man then fit and proper Physicke to recure him? Crosses are the onely medicines of sicke mindes. Thy sounde body carryes within it a sicke soule; thou feelest it not perhappes so much more art thou sicke and so much more daungerously: Perhaps

thou laboureſt of ſome plethorie of pride, or of ſome dropſie of Couetouſneſſe, or the Staggers of inconſtancy, or ſome feuer of luxurie, or conſumption of enuye, or perhaps of the lethargie of idleneſſe, or of the phrenſie of anger: It is a rare ſoule that hath not ſome notable diſeaſe: Onely croſſes are thy remedyes: What if they bee vnpleaſant? They are Phyſicke It is enough if they bee wholeſome;

Not pleasant taſt, but the ſecret vertue commends medicines; If they cure thee, they ſhal pleaſe thee euen in diſpleaſing, or els thou loueſt thy palate aboue thy ſoule. What madneſſe is this? when thou complaineſt of a bodily diſeaſe, thou ſendeſt to the Phiſician, that he may ſend thee not ſauorie but wholſome potions; Thou receiueſt them in ſpight of thine abhorring ſtomacke, and withall both thankeſt & rewardeſt the Phiſician. Thy ſoule is ſicke; Thy heauenly Phiſician ſees it,

and

and pitties thee ere thou thy selfe, and vnsent to, sends thee not a plausible but a souerayne remedy, thou loathest the sauor, and rather wilt hazard thy life, then offend thy palate; and in steede of thankes repinest at, reuilest the Phisician. How comes it that wee loue our selues so little (if at least we count our soules the best or any part) as that we had rather vndergoe death then paine; choosing rather wilfull sicknes then an harsh remedy? surely wee then are meere fooles in the esti-

mation of our own good like children our choice is led altogether by show no whit by substãce. We cry after euery well-seeming toy, and put from vs solide profers of good thinges: The wise arbitrator of all thinges sees our folly and corrects it, with holding our idle desires and forcing vpon vs the sound good wee refuse: It is second folly in vs if we thanke him not: The foolish babe cryes for his fathers bright knife or gilded pilles; The wiser father knowes that they can but hurt him; & ther-

fore

fore-holdes them after al his tears; the child thinks he is vſed but vnkindly: Euery wiſe man, & himſelfe at more yeares can ſay it was but childiſh folly, in deſiring it, in cõplaining that hee miſſed it. The loſſe of wealth, friendes, health is ſometimes gayne to vs, thy body, thy eſtate, is worſe thy ſoule is better, why complainest thou?

Sect. 14.

The 4. and last part from their issue.

NAy, it shal not be inough (me thinks) if only we be but cõtented & thankfull, if not also chearful in afflictiõs; If that as wee feele their paine, so we look to their end; although indeede this is not more requisite then rarely found, as being proper only to the good heart; Euery bird can sing in a cleare heauẽ in a temperat spring, that one as most familiar so is most cõmẽded that sings

merry

mery notes in the midſt of a ſhowre, or the dead of winter; Euery Epicure can enlarge his heart to mirth in the midſt of his cups, and daliance; Only the three childrē can ſing in the furnace, *Paul & Silas* in the ſtocks, Martyres at the ſtake: It is from heauen, that this ioy comes ſo contrary to all earthly occaſions, bred in the faithfull heart through a ſerious & feeling reſpect to the iſſue of what hee feeles; the quiet and vntroubled fruit of his righteouſneſſe, glorie, the crowne after his fight af-

ter his minute of paine eternitie of ioy He neuer lookt ouer the threshold of heauen that cannot more reioyce that he shall be glorious, then mourne in present that he is miserable.

Sect. 15.

Of the importunity & terrour of Death.

YEa this consideration is so powerful, that it alone is able to make apart againſt the feare or sense of the last and greatest of all terribles, Death it selfe;

which

which in the Conſcience of his owne dreadfulneſſe, iuſtly laughes at all the vaine humane precepts of Tranquillitie, appalling the moſt reſolute and vexing the moſt cheerefull mindes. Neither prophane *Lucretius*, with all his Epicurean rules of confidence, nor drunken *Anacreon*, with all his wantō Odes, can ſhift of the importunate, and violent horror of this aduerſarie. Seeſt thou the Chaldean Tyraunt beſet with the ſacred boules of

Ierusalem, the late spoiles of Gods Temple, and in contempt of their owner carousing healthes to his Queenes, Concubines, Peires; singing amids his cups triumphant carols of praise to his molten & carued Gods? Wouldst thou euer suspect that this hie courage could be abated, or that this sumptuous & presumptuous banquet after so royall and rocond continuance should haue any other conclusion but pleasure? Stay but one houre longer, and thou shalt see that face, that

now ſhines with a ruddy glo∫∫e according to the colour of his liquor, looke pale and ga∫tly, ſtayned with the colours of feare and death, and that proud hand, which now lifts vp his Ma∫∫ie Goblets in defiance of God, tremble like a leafe in a ſtorme; and thoſe ſtrong knees which neuer ſtooped to the burden of their laden body, now not able to beare vp themſelues: but looſened with a ſudden palſie of feare, one knocking a-gainſt the other. And all this, for that death writes

him

him a letter of ſummons to appeare that night before him; and accordingly ere the next Sun, ſent two *Eunuches* for his honourable conueyance into an other world; where now are thoſe delicate morſelles, thoſe deepe draughts, thoſe mery dities, wherwith the palat & eare ſo pleaſed themſelues? What is now become of al thoſe chearful lookes, looſe laughters, ſtately port, reuelles, triumphs of the feaſting court? Why doth none of his gallant nobles reuiue the faynted

courage

courage of their Lorde with a new cuppe? or with ſome ſtirring ieſt ſhake him out of this vnſeaſonable Melancholy? O death how imperious art thou to carnall mindes? aggrauating their miſery not onely by expectation of future payne, but by the remembrance of the wonted cauſes of their ioy? and not ſuffering them to ſee ought but what may torment them? Euen that monſter of Ceſars, that had been ſo well acquainted with blood

&neuer had found better sport then in cutting of throates: when no wit came to his owne time how effeminate, how desperately cowardous did he show himselfe? to the wōder of al readers, that hee which was euer so valiant in killing should bee so womanishly harteleſſe in dying.

Sect. 16.

THere are that feare not so much to be dead, as to dye, the very act of dissolutiō frighting them with a tormenting expectation of a short, but intollerable painfulnes, which let, if the wisedome of God had not interposed to timorous nature, there would haue beene many more *Lucreces*, *Cleopatraes*, *Achitophles*; & good lawes should haue found little oportunity of execution, through the wilfull

The grounds of the feare of Death.

funeralles of malefactors For the ſoule that comes into the body without any (at leaſt ſenſible) pleaſure departs not from it without an extreamitie of payne; which varying according to the manner and meanes of ſeparation yet in all violent deathes eſpecially, retayneth a violence not to be auoyded, hard to bee indured and if diſeaſes, which are deſtin'd towardes death as their end, bee ſo painfull, what muſt the ende and perfection of diſeaſes bee? Since as diſeaſes are the

maladies

maladies of the body, ſo death is the maladie of diſeaſes: There are that feare not ſo much to dye as to bee dead. If the pang bee bitter, yet it is but ſhort; the comfortleſſe ſtate of the dead ſtrikes ſome that could well reſolue for the act of their paſſage. Not the worſte of the heathen Emperors, made that mone-full ditty on his death-bed, wherein he bewrayeth to all memory, much feeling pittie of his ſoule, for her doubtfull

HADRIAN Animula Vagula Blandula.

and impotent condition after her parture. How doth *Platoes* worldling bewaile the misery of the graue, besides all respect of paine? *Woe is mee that I shall lye alone rotting in the silent earth, amongst the crawlinge wormes not seeing ought aboue, not seene.* Very not being is sufficiently abhorred of nature, if death had no more to make it fearfull: But those that haue liued vnder light enough, to show them the gates of hell, after their passage through the gates of death, and

Ὦ ποι ποτε κεῖσομαι. &c.

haue

haue learned that death is not onely horrible for our not being here, but for being infinitely, eternally miserable in a future world, nor so much for the dissolution of life, as the beginning of tormēt those cannot without the certaine hope of their immunity, but carnally fear to dy, and hellishly feare to bee dead. For if it bee such paine to dye, what is it to bee euer dying? & if the strayning or luxation of one ioynt, can so afflict vs, what shall the racking of the whole body and the torturing of the

ſoule, whoſe animation alone makes the body to feele and complaine of ſmart? and if men haue deuiſed ſuch exquiſite torments, what can ſpirites, more ſubtile more malicious? and if our momentany ſufferinges ſeeme long, how long ſhall that be that is eternall? and if the ſorrowes indifferently incidēt to Gods dear ones vpon earth be ſo extreme as ſometimes to driue them within ſight of deſpayring, what ſhall thoſe bee that are reſerued onely for thoſe

that

that hate him, and that hee hateth? None but those who haue hearde the desperat complaints of some guilty *Spyra*, or whose soules haue beene a little scorched with these flames, can enough conceiue of the horror of this estate; it beeing the policie of our common enemie to conceale it so long, that wee may see and feele it at once: least wee shoulde feare it, before it be too late to bee auoyded.

Sect. 17.

Remedie of the laſt & greateſt breach of peace, ariſing from Death.

NOw when this great aduerſary, like a proud Giant comes ſtalking out in his feareful ſhape, and inſults ouer our fraile mortality, daring the worlde to match him with an equall champion, whiles a whole hoaſt of worldlings ſhow him their backs for feare, the true Chriſtian armed onely with confidence and reſolutiō of his future happineſſe dares boldly encounter him, and can

wound

wound him in the fore-head (the wonted ſeate of terror) and trampling vpon him can cut off his head with his own ſword & victoriouſly returning, can ſing in Triumph *Oh death where is thy ſting!* An happy victory! we die & are not foiled: yea we are conquerors in dying: wee could not ouer come death, if wee dyed not: That diſſolution is well beſtowed, that parts the ſoule from the body that it may vnite both to God. All our life here (as that heauēly Doctor wel termes it) is but a vitall

Augustine.

death how aduantageous is that death that determines this falſe & dying life, and beginnes a true one, aboue all the titles of happineſſe? The Epicure or Saducee, dare not dye for feare of not being; The guiltye and looſe worldling dare not dye for feare of beeing miſerable; The diſtruſtfull and doubting ſemi-chriſtian dare not dye, becauſe he knows not, whether hee ſhall bee, or bee, miſerable, or not bee at all; The reſolued Chriſtian dare and woulde dye, be-

cauſe

cauſe hee knowes hee ſhall bee happye, and looking merrily towards heauen the place of his reſt can vnfainedly ſay, I deſire to bee diſſolued: I ſee thee, my home, I ſee thee; A ſweete and glorious home, after a weary pilgrimage; I ſee thee and now after manye lingring hopes, I aſpire to thee: Howe ofte haue I looked vp at thee with admiratiõ & rauiſhment of ſoule; & by the goodly beams that I haue ſeen geſſed at the glorye that is aboue them! How

ofte haue I ſcorned theſe dead and vnpleaſant pleaſures of earth, in compariſon of thine? I come now my ioyes, I come to poſſeſſe you: I come through paine and death; Yea, if hell it ſelfe were in the way betwixt you and mee, I woulde paſſe through hell it ſelfe to enioy you. And in truth if that heathen *Cleombrotus* a ſollower of the ancient *Academy*, but vpon only reading of his Maiſter *Platoes* diſcourſes of the immortality of the ſoule, coulde caſt downe himſelfe hedlong from an

Tull. Tuſcul. Calli-mach. Epigram.

hye

hye rocke, and wilfully breake his necke, that he might bee possessed of that immortality which hee beleeued to follow vpon death, how contented should they be to dye that know they shall be more then immortall glorious? He went, not in an hate of the flesh as the *Patrician* hereticks of olde, but in a blind loue to his soule out of bare opinio: Wee vpon an holy loue grounded vpon assured knowledge: He vpon an opinion of future life, we on knowledge of future glory. Hee went vnsent

Auguſt. de Hereſ.

for, we called for by our maker: Why ſhould his courage exceede ours, ſince our ground, our eſtate ſo far exceedes his; Euen this age, within the reach of our memorie, bred that peremptory Italian which in imitation of the old Romã courage (leaſt in that degenerated nation, there ſhoulde bee no ſtep left of the qualities of their Anceſtours) entring vpon his tormẽt for killing a Tyrant, chea red himſelfe with this cõ fidẽce. My death is ſharp my fame ſhall bee euerlaſting: The voyce of

Mors acerba, Fama perpetua.

a Romane, not of a christian; My fame shalbee eternall; An idle comfort: My fame shall liue, not my soule liue to see it: What shall it auayle thee to bee talkt of while thou art not: Then fame only is pretious when a man liues to enioy it; The fame that suruiues the soule, is bootles; Yet euē this hope cheated him against the violēce of his death; what should it do vs that not our fame but our life, our glory after death cānot dy? Hee that hath *Stephens* eies to look into heuē cānot but haue

the tongue of the Saints *Come Lord. How long?* That man seeing the glory of the end, cannot but contemne the hardnesse of the way; But who wants those eies, if he say and sweare that he feares not death, beleeue him not If he protest his *Tranquillity*, & yet fear death, beleeue him not; Beleeue him not if he say he is not miserable.

Sect. 18.

THese are enemies on the left hand. There want not some on the right; Which with lesse profession of hostilitye, hurt no lesse; Not so easily perceiued, because they distemper the mind not without some kinde of pleasure. Surfeit killes more then famine. These are the ouer-desiring and ouer-ioying of these earthly thinges. *All immoderations are enemyes, as to health so to peace. He that*

The second rake of the enemies of Peace.

Hippocr. Aphoris.

desires, wants as much, as he that hath nothing. The drunken man is as thirstie, as the sweating traueller: Hence are the studies, cares, feares, ielousies, hopes griefes, enuies, wishes, platforms of atchiuing, alterations of purposes, and a thousand like, whereof each one is enough to make the life troublesom. One is sicke of his neighbour field, whose mishapen angels disfigure his, and hinder his Lordship of entirenes: what he hath is not regarded, for the want of what he cannot

haue.

haue. Another feeds on crusts to purchase what he must leaue perhaps to a foole, or (which is not much better) to a prodigall heyre. Another, in the extremitie of couetous folly, chooses to die an vnpitied death, hanging himselfe for the fall of the market, while the commons laugh at that losse, & in their speeches Epitaph vpō him, as on that Pope. He liued as a wolfe, & died as a dog. One cares not what attēdance he daunces at all houres, on whose stairs he sits, what vices he sooths,

what de-

deformities he imitates, what ſeruile offices hee doth, in an hope to riſe. Another ſtomackes the couered head, and ſtiffe knee of his inferiour; angry that other men think him not ſo good as hee thinks himſelfe. Another eates his own heart with enuie at the richer furniture, and better eſtate, or more honor of his neighbor thinking his own not good, becauſe another hath better. Another vexeth himſelfe with a word of diſgrace, paſt from the mouth of an enemie, which hee neither can di-

geſt

geſt nor caſt vp, reſoluing becauſe another will bee his enemy, to be his own. Theſe humors are as manifold, as there are men that ſeeme proſperous: For the auoiding of all which ridiculous and yet ſpightfull inconueniences; the minde muſt bee ſetled in a perſwaſion of the worthleſſeneſſe of theſe outward things; Let it know, that theſe riches haue made many prouder, none better; That as neuer man was, ſo neuer wiſe man thought himſelfe better for enioying them. Would that wiſe

The firſt remedie of an ouer proſperous eſtate.

The vanitie & vnprofitablenes of Riches.

The firſt enemie on the right hand.

Socrates.

Philoſopher

A proofe that with Christians deserues no credit, but with heathens cõmands it.

Philosopher, haue cast his gold into the sea, if he had not knowne he should liue more happily without it? If he knew not the vse of riches hee was no wise man; if hee knew not the best way to quietnes, he was no philosopher; now euen by the voyce of their oracle hee was confessed to bee both, yet cast away his gold that hee might bee happy. Would that wise prophet haue prayed as well against riches, as pouerty? Would so many great mẽ (wherof our litle Iland hath yeilded 9. crow-

ned

ned kings, while it was held of old by the *Saxõs*) after they had continued their life in the throne, haue ended it in the cell, and changed their ſcepter for a booke, if they could haue foũd as much felicity in the hyeſt eſtate, as ſecurity in the loweſt? I heare *Peter* and *Iohn*, the eldeſt and deareſt Apoſtles, ſay Golde and ſiluer haue I none, I heare the Diuell ſay All theſe will I giue thee, and they are mine to giue; VVhether ſhal I deſire to bee in the ſtate of theſe ſaints, or that deuil?

He was therfore a better husband, then a philosopher, that first termed riches, Goods, and hee mended the title wel, that adding a fit epithet, called them goodes of *Fortune*, False goods, ascribed to a falſe Patron, ther is no fortune to giue or guide riches; there is no true goodnes in riches to be guided; His meaning then was (as I can interpret it) to teach vs in this title; that it is a chance if euer riches were good to any. In ſumme, who would account thoſe as riches, or thoſe riches as

goods

goods, which hurt the owner, disquiet others which the worst haue, Which the best haue not, which those that haue, not, wât not; which those want that haue them, which are lost in a night and a man is not worse when hee hath lost them? It is true of them that we say of Fire and water, they are good seruantes, ill maisters. Make them thy slaue, they shall be goodes indeede, in vse if not in nature; good to thy selfe, good to others by thee: But if they bee thy maisters, thou hast

condemned thy ſelfe to thine own *Gallyes*; If a ſeruant rule, he proues a Tyrant; What madnes is this, thou haſt made thy ſelfe at once, a ſlaue and a foole? What if thy chaines bee of golde, or if with *Heliogabalus* thou haſt made thee ſilken hallers? thy ſeruitude may be more glorious, it is no leſſe miſerable.

Sect. 19.

HOnour perhaps is yet better; such is the confused opinion of those that knowe little; but a distinct and curious head shall finde an hard taske to define in what point the goodnes therof consisteth. Is it in hye descent of blood? I would thinke so, if nature were tyed by any law to produce children like qualited to their parents. But although in the brute

The second enemie on the right hand Honer,

brute creatures ſhee bee euer thus regular, that ye ſhal neuer find a yong pigeõ hatched in an eagles neſt, neither can I thinke that true (or if true it was monſterous) that *Nicippus* his ſheep ſhold yeane a Lion, yet in the beſt creature (which hath his form & her attending qualities from aboue) with a likenes of face and features, is commonly found an vnlikenes of diſpoſition: Onely the earthly part followes the ſeede, wiſedome, valour, vertue are of another beginning. Shall I bow to a molten

calfe

calse becauſe it was made of goldē eare-rings? Shal I condemne all honor of the firſt head (tho vpō ne uer ſo noble deſeruing) becauſe it can ſhewe nothing before it ſelfe but a white ſhield? If *Ceſar* or *Agathocles* be a Potters ſonne ſhall I contemne him? Or if wiſe *Bion* be the ſonne of an infamous Curtizan, ſhall the cenſorious lawyer race him of the Catalogue with *partus ſequitur ventrem*? Laſtly ſhall I account that good which is incident to the worſt? Either therefore greatnes muſt ſhow ſome

Olympia. Diog. Laert.

charter

charter wherein it is prioueledged with succeſſiō of vertue, or els the goodnes of honor cannot conſiſt in blood: Is it then in the admiration and hye opinion that others haue cōceiued of thee, which drawes all dutiful reſpect and humble offices from thē to thee? O ſickle good that is euer in the keeping of others eſpecially of the vnſtable vulgar, that beaſt of many heads, whoſe deuided tongues, as they neuer agree with each other, ſo ſeldōe when euer agree lōg with thē ſelus. Do we

not see the superstitious *Lystrians*, that ere-while would needs make *Paul* a God against his wil, & in deuout zeal drew crowned Buls to the altars, of their new *Iupiter*, & *Mercury*: violence can scarce hold thē frō sacrificing vn to him: Now not many hours after gather vp stōs against him; hauing in their cōceits turned him frō a God into a malefactor; and are ready to kill him in steed of killing a sacrifice to him: Such is the multitude & such the steddines of their honor: there thē ōly is true honor

where

where blood and vertue meet together, the greatneſſe whereof is from blood, the goodnes from vertue; Reioyce ye great men; that your blood is ennobled with the vertues and deſerts of your Anceſtors? this onely is yours, this onely challenges all vnfayned reſpect of your inferiours, count it praiſe-worthy not that you haue, but that you deſerue honour. Blood may be tainted, the opinion of the vulgar cannot be conſtant onely vertue is euer like it ſelfe; & only wins reuerence euen of

mole that hath it; without which, greatnes is as a Beacon of vice, to draw mens eyes the more to behold it; and those that see it, dare loath it; tho they dare not censure it: so while the knee bendeth, the minde abhorreth, and reileth the body it honors an vnworthy subiect, within it selfe secretly comparing that vicious great man, on whom his submisse curtesie is cast away, to some goodly faire bound *Seneca's* Tragedies, that is curiously gilded without; which if a man open Lucian.

he shall finde *Thyestes* the toomb of his owne children; or *Oedipus* the husband of his owne mother or some such monstrous part, which he at once reades and hates.

Sect. 20.

The second remedie of ouer-ioyed prosperitie.

LEt him thinke that not onelie these outwarde thinges are not in themselues good, but that they expose their owners to misery, for besides that God vsually punishes our ouer-louing them with their losse (because hee thinks thē vnworthy rituals

ualls to himself, who challengeth all height of loue as his onely right) so that the way to loose is to loue much, the largenes moreouer either of affectiō, or estate, maks an opē way to ruin; while a mā walks on plain groūd he falls not, or if hee fall hee doth but measure his legth on the groūd, & rise again without harme, but hee that climbeth hye is in dāger of falling, & if he fal of killing. All the sailes hoised giue vantage to a tempest which by the mariners foresight giuing timely roome therto by

their fall deliuer the veſſel from the daunger of that guſt whoſe rage now paſſes ouer with onely beating her with waues, for anger that hee was preuented; So the larger our eſtate is, the fayrer marke hath miſchiefe giuen to it; and which is worſe, that which makes vs ſo eaſy to hit, makes our wound more deepe and greiuous: If poore *Codrus* his houſe burne, he ſtands by, and warms him with the flame, becauſe hee knowes it is but the loſſe of an outſide, which by gathering

Iuuen. ſat. 4.

ſome

some few sticks, straw, and clay, may with litle labor, and no cost be repayred: But when the many lostes of the rich man doe one giue fire to another, he cries out one while of his Counting-house, another while of his wardrop, then of some noted chest, and straight of some rich Cabinet, and lamenting both the frame and the furniture, is therefore impatient because he had something.

Sect. 21.

The vanitie of Pleasure the third enemy on the right hand.

But if there bee any sorceresse vpon earth, it is pleasure, which so inchãteth the mindes of men, and worketh the disturbance of our Peace, with such secret delight, that fooliſh men thinke this want of *Tranquillity*, happines. Shee turneth men into swine, with such sweete charmes, that they would not change their brutiſh nature for their former reason. It is a good vnquietnesse (say

they

they) that contenteth it is a good enemy that profiteth; Is it any wonder that men should bee sottish, when their reason is maistred with sensuality? Thou foole, thy pleasure contents thee: How much? How long? If shee haue not more befriended thee then euer shee did any earthly fauorite, yea if she haue not giuen thee more then shee hath her selfe thy best delight hath had some mixture of discontentment; for either some circūstāce crosseth

thy desire, or the inward distast of thy conscience checking thine appetite, permits thee not any entire fruition of thy ioy. Euen the sweetest of all flowers hath his thornes; and who can determine whether the sent bee more delectable, or the prickes more yrksome? It is enough for heauen to haue absolute pleasures; which if they could be found here below, certainly that heauē which is now not inough desired, would then be feared: God will haue our pleasures here, accor-

ding

ding to the fashion of our selues, compounded So as the best delights, may still sauor of their earth. See how that great King which neuer had any match for wisdome, scarce euer any superiour for wealth, trauersed ouer all this inferior world with diligent inquirie, & obseruation, and all to find out that goodnesse of the children of men which they enioy vnder the Sunne; abridging himselfe of nothing, that either his eyes, or his hart could suggest to him; (as what is it, that

hee coulde not either know or purchase?) and now comming home to himselfe, after the disquisition of all naturall and humane things, cõplaines, that Behold, all is not onely vanitie, but vexation. Goe then thou wise scholler of experience, and make a more acurate search for that which hee sought and missed. Perhaps somewhere betwixt the tallest Cedar in Lebanon, and the shrubbie Hissop vpon the wall? Pleasure shrouded her selfe that shee coulde

not

not be descryed of him, whether through ignoraunce or negligence; Thine insight may be more peircing; thy meanes more commodious, thy succesſe happier; If it were possible for any man to intertaine such hopes, his vaine experience could not make him a greater foole; it coulde but teach him what hee is, and knoweth not. And yet so imperfect as our pleasures are, they haue their satietie: and as their continuance is not good, so their conclusi-

on is worſe. Looke to their end, and ſee how ſudden, how bitter it is. Their only curteſie is to ſalute vs with a farewell, and ſuch a one as makes their ſalutation vncomfortable. This *Dalila* ſhowes and ſpeakes faire but in the ende ſhe will bereaue thee of thy ſtrength, of thy ſight, yea of thy ſelfe. Theſe gnats flie about thine eares, and make thee Muſick awhile but euermore they ſting ere they part: Sorrow & repentãce is the beſt end of pleaſure, paine is yet worſe, but the worſt is

despaire. If thou misse of the first of these, one of the latter shall find thee, perhaps both. Howe much better is it for thee to want a little honey the to bee swolne vp with a venemous sting?

Thus then the minde resolued that these earthly things, *Honours, wealth Pleasures* are casuall, vnstable, deceitfull, imperfect dangerous must learne to vse them without trust & to want them without griefe; thinking still if I haue them I haue some benefit with a great charge, if I haue them not

with little respect of others I haue much security and ease in my selfe, which once obtained we cannot fare amisse in either estate, and without which we cānot but miscarry in both.

Sect. 22.

Positiue rules of our peace.

ALL the enemies of our inwarde peace are thus descried and discomfited which done, wee haue enough to preserue vs frō miserie, but since wee moreouer seeke how to bee wel and happily, there yet remaine those

positiue

positiue rules whereby our *Tranquillity* may bee both had, continued and confirmed: VVherin I feare not least I should seeme ouer-diuine, in casting the anchor of Quietnes so deep as heauen, the only seat of constancy, whiles it can finde no holde at all vpon earth: All earthly thinges are full of variablenes, & therefore hauing no stay in themselues, can giue none to vs. He that will haue and hold right *Tranquillity* must find in himselfe a sweete fruition of

God

God and a feeling apprehension of his presence. That when he findes manifolde occasions of vexation in these earthly thinges he ouer-looking them all, and hauing recourse to his comforter may finde in him such matter of contentment, that he may passe ouer all these petrye grieuances with contempt; which who so euer wants, may be secure, cannot be quiet. The mind of man cannot want some refuge; & (as wee say of the Elephant) cannot rest vnlesse it haue somthing to leane

vpon? The couetous man, whose heauen is his cheſt, whē he heares him ſelfe rated and curſed for oppreſſion, comes home and ſeeing his bags ſafe, applaudes himſelfe againſt all cenſures: The glutto when hee looſeth friendes or good name; yet ioyes in his full furniſh't table, & the laughter of his wine; more pleaſing himſelfe in ſome one diſh; then he can be greeued with all the worldes miſ-carriage: The needy ſcholler whoſe wealth lyes al in his brain, chears himſelfe againſt iniquity

of times, with the conceit of his knowledge. These starting holes the mind cannot want when it is hard driuen: Now when as, like to some chased *Sisera* it shrowdes it selfe vnder the harbor of these *Iaels* altho they giue it house-roome, and milke for a time, yet at last either they entertain it with a nayle in the temples, or beeing guilty to their owne impoten cy, send it out of themselues; for safety and peace. For if the Crosse light in that which it made his refuge

as if the couetous man bee crossed in his riches what earthly thing can stay him from a desperate phrensy? Or if the crosse fall in a degree aboue the height of his stay, as if the rich man be sick or dying (wherein all wealth is either contemned; or remembred with anguish) how doe all his comforts (like vermin frō an house on fier) runne away from him, and leaue him ouer to his ruine? VVhiles the soule, that hath placed his refuge aboue, is sure that the ground of his cōfort cānot be matched

with

with an earthly sorrowe, cannot be made variable by the chāge of any cuēt but is infinitly aboue all casualtyes, & without all vncertainties. What state is there wherin this heauenly stay shall not afforde me not only peace but ioy? Am I in prison? or in the hell of prisons, in some darke, low, and desolate dungeon? Loe there, *Algerius* that sweet Martyr findes more light then aboue, and pitties the darknes of our libertie wee haue but a Sunne to enlighten our world, which euery cloud dim-

Pompon. Alger. Por. Martyr.

meth

meth, and hideth from our eyes, but the father of lights (in respect of whome all the bright starres of heauen, are but as the snuffe of a dim candle) shines into his pit, & the presence of his glorious Angels make that an heauē to him, which the world purposed as an hel of discomfort. What walles can keepe out that infinite spirit, that filles al thinges? What darkenesse can bee where the God of this sunne dwelleth? what sorrow where hee comforteth? Am I wandring in banishmēt?

Can

Can I go whither God is not? what ſea can diuide betwixt him and mee? then would I feare exile if I could be driuē away as wel from God, as my country. Now hee is as much in all earthes; His title is alike to all places, and mine in him. His ſun ſhines to mee, his ſea or earth beares mee vp, his preſence cheareth mee, whitherſoeuer I goe. Hee cannot bee ſaide to flitte that neuer chan-geth his hoſt. Hee alone is a thouſand compa-nions, he alone is a world of friendes; that man

neuer

neuer knew what it was to be familiar with God that complaines of the want of home, of friends of companions while God is with him. Am I contemned of the world It is enough for me that I am honored of God, of both I cānot: The world loue me more, if I were leſſe friends with God: It cannot hate me ſo much as God hates it: what care I to be hated of thē, whom God hateth. He is vnworthy of Gods fauor that cannot thinke it happines enough with out the worlds? How eaſy is

it for such a man, whiles the world disgraces him at once to scorne and pitty it, that it cannot think nothing more contemptible then it self? I am empouerished with losses: That was neuer throughly good, that may be lost: My riches will not leese mee yea, tho I forgoe all to my skin, yet haue I not lost any part of my welth For if hee bee rich that hath somthing, how rich is he that hath the maker and owner of al thinges? I am weak and diseased in body, He cannot miscarry that hath his maker for

his Phyſician: Yet my ſoule, the better part is ſound, for that cannot be weake, whoſe ſtrength God is: How many are ſicke in that & complain not: I can bee content to bee let blood in the arme or foot, for the curing of the head or heart; The health of the principall part is more ioy to mee then it is trouble to be diſtempered in the inferiours. Let me knowe that God fauours me, the I haue liberty in priſon, home in banishment, honor in contempt, in loſſes wealth, health in infirmi-

ty, life in death, and in all these happines: And surely if our perfect fruition of God be our complete heauen, it must needs be, that our inchoate cõuersing with him is our heauen imperfectly; & the entrance into the other, which (me thinks) differs frõ this not in the kind of it, but in degree: For the cõtinuatiõ of which happy society, (sith stragenes leeseth acquaintãce, and breedeth neglect) on our part must be a daily renuing of heuẽly familiarity, by seeking him vp, euen with the cõtẽpt of al infe-

rior

riot distractio; by talking with him in our secret inuocatios, by hearing his coference with vs, and by mutual intertainment of ech other in the sweet discourses of our daily meditatios. He is a fulle & vnspeakable friend that wants words. God shal take no pleasur in vs if we be silet. The hart that is ful of loue cannot but haue a busy tongue. All our talk with God is either Suites or Thankes; in them the christian heart powrs out itselfe to his maker, and would not change this priuiledge for a world:

All his annoiances, al his wants, all his dislikes are poured into the bosome of his inuisible friend, who likes vs still so much more as wee aske more, as wee complaine more. Oh the easy and happy recourse that the poore soule hath to the hye throne of heauen! We stay not for the holding out of a golden sceptre, to waine our admissiō, before which our presence should bee presumption and death; No houre is vnseasonable, no perso too base, no words too homely, no fact too hard, no importunity too

great: we speak familiarly we are heard, answered, comforted: Another-while God interchangeably speakes vnto vs by the secret voyce of his spirit, or by the audible sound of his word, we heare, adore, answere him: By both which the minde doth communicate it selfe to God, and hath God so plentifully communicated vnto it, that hereby it growes to such an habit of heauenlinesse, as that now it wants nothing but dissolution of flesh to glory.

Sect. 22.

The subordinate rules of Tranquillitie.

PVt of this main ground once setled in the heart (like as so many riuers from one common sea) flow those subordinate resolutions, which wee require as necessary to our peace, whether in respect of our actions, or our estate. For our actiõs ther must be a secret vow passed in the soul both of cõstant refraining frõ what soeuer may offend that maiesty we reuerẽce; and about this, of true and

1. For actions.

Canonicall

Canonicall obedience to God, without all care of difficulty, and in spight of all contradictions of nature? Not out of the confidence of our owne power? Impotent men, who are we, that we shoulde either vow or performe? But as hee saide, Giue what thou bid'st, and bid what thou wilt: Hence the courage of *Moses* durst venture his hand to take vppe the crawling and hissing Serpent; Hence *Peter* durst walke vpon the Pauement of the waues; Hence

that Heroicall ſpirit of *Luther* (a man made of metall fit for ſo great a worke) durſt reſolue and profeſſe to enter into that fore-warned cittye, tho there had been as many dinells in their ſtreetes as tiles on their houſes. Both theſe vowes aswee once ſolemnly made by others, ſo for our peace muſt wee renew in our ſelues. Thus the experienced mind both knowing that it hath met with a good friend, & withall what the price of a friend is; cannot but be carefull to retayne him, and wary

of displeasing & therefore to cut off all daungers of variance, voluntarily takes a double oath of allegeance of it selfe to God; which neither benefit shall induce vs to breake, if we might gaine a world, nor feare vrge vs thereto, tho we must feele our selues. The wauering hart that finds continuall combates in it selfe betwixt Pleasure & Conscience, so equally matched that neither gets the day, is not yet capable of peace, and whether euer ouercommeth, is troubled both with resistance

& victory. Barren *Rebecca* found more ease, then whe her twins struggled in her womb: If *Iacob* had been there alone, she had not complained of that painfull contentiō. One while Pleasure holdes the fort, and Conscience assaults it, which when it hath entred at last by stronghand, after many batteries of indgemenes denounced, ere long pleasure either corruptes the watch, or by some cunning stratagem, findes way to recouer her first hold; so our part is euer attempting, and euer resisting,

betwixt both, the hart cā not haue peace, becauſe it reſolues not; For while the ſoule is held in ſuſpenſe, it cannot enioy the pleaſure it vſeth, becauſe it is halfe taken vp with feare; Onely a ſtrong and reſolute repulſe of pleaſure is truly pleaſant; For therein the Conſcience filling vs with heauenly delight, maketh ſweete Triumphes in it ſelfe; as beeing now the Lorde of his own dominions & knowing what to truſt to No man knows the pleaſure of this thought, I haue dõe wel, but he that

hath felt it: & he that hath felt it, contemnes all pleasure to it. It is a false slander rayſed on Chriſtianity, that it makes men dupiſh and melancholicke; for therfore are we heuy, becauſe wee are not enough Chriſtians. Wee haue religion enough to miſlike pleaſures, not enough to ouercome thē; But if wee bee once conquerours ouer our ſelues and haue deuoted our ſelues wholly to God, there can be nothing but heauenly mirth in the ſoule. Loe here ye philoſophers, the true Muſick

of

of heauen, which the good heart continually heareth, and answeares it in the iust measurs of ioy Others may talk of mirth as a thing they haue hard of, or vainly fancied; Only the Christian feeles it; and in comparison ther of scorneth the idle, ribaldish, and scurrilous mirth of the prophane.

Sect. 24.

2. Rule for our actions.

AND this resolution which wee call for, must not onely exclude manifestly euill actions, but also doubting and suspension of

minde

minde in actions ſuſpected, and queſtionable; wherein the iudgement muſt euer giue confident determination one way: For this Tranquillity cõſiſteth in a ſteddines of the mind; and how can that veſſell which is beaten vpon, by contrarie waues and windes, and tottereth to either part, be ſaid to keepe a ſteddy courſe? Reſolution is the onely mother of ſecuritie. For inſtance; I ſee that Vſurie, which was wont to be condemned for no better then a Legall theft, hath now obtained with many, the

the reputatiō of an honest trade: & is both vsed by many, & by some defended. It is pittie that a bad practise should finde any learned or religious Patron: The summe of my patrimony lieth dead by me, sealed vp in the bag of my father; my thriftier friends aduise me to this easy & sure improuemēt; Their counsel & my gain preuaile; my yearly sums come in with no cost, but of time, waxe, parchmēt; My estate likes it well: better then my conscience; which tels me still he doubts my trade is too

easy

eafy to be honeſt; Yet cõtinue my illiberall courſe not without ſome ſcruple and contradiction; ſo as my feare of offence hinders the ioy of my profit, & the pleaſure of my game, hartens mee againſt the feare of iniuſtice; I would be rich with eaſe, and yet I would not be vnharitable; I would not be vniuſt All the while I liue in vnquiet doubts, and diſtraction; Others are not ſo much entangled in my bonds, as I in my owne. At laſt that I may bee both iuſt and quiet, I cõclude to referre this ca-

wholy

wholly to the sentence of my inward Iudge, the *Conscience*, the Aduocates, *Gaine* and *Iustice* plead on either part at this barre with doubtfull successe. *Gaine* informes the Iudge of a new and nice distinction of toothlesse and biting interest, & brings presidents of particular cases of vsury so farre from any breach of charity or iustice, that both parts therein confes themselues aduantaged. *Iustice* pleades such the most toothlesse vsury to haue sharpe gummes, & finds in the most harme-

lesse

leſſe, and profitable practiſe of it and inſenſible wrong to the common body, beſides the infinite wracks of priuate eſtates; The weake iudge ſuſpends in ſuch probable allegatiõs, & demurreth, as being ouercome of both, and of neither part: & leaues me yet no whit more quiet, no whit leſſe vncertaine: I ſuſpend my practiſe accordingly, being ſure it is good not to doe, what I am not ſure is good to be done; and now *Gaine* ſolicites mee as much as iuſtice did before; Betwixt both

liue troublesomely: Not euen shall doe other, till in a resolute detestation I haue whipped this cuill merchant out of the Temple of my heart. This rigour is my peace, Before I could not bee well, either full or fasting: Vncertainetie is much payne, euen in a more tollerable action. Neither is it (I thinke) easy to determine, whether it be worse to doe a lawfull acte with doubting, or an euill with resolution: since that within it selfe is good,

is

is made euil to me by my doubt, and what is in nature euill, is in this one point not euill to mee, that I do it vpon a verdict of a Conscience, so now my iudgement offends in not following the truth I offend not in that I follow my iudgement. Wherie if the most wise God had left vs to roue onely according to the aime of our owne coniectures, it should haue beeue lesse faulty to be *Scepticke* in our actions, and either not to iudge at all, or to iudge amisse: but how that he hath giuen vs a

perfite rule of eternall equity, and truth: wherby to direct the sentences of our iudgement, that vncertainty which alloweth no peace to vs, will afforde vs no excuse before the tribunall of heauen: wherefore, then onely is the hart quiet, when our actions are grounded vpon iudgement & our iudgement vpon truth.

Sect. 25.

Rules for estate.

1. Reliance vpon the prouidence of God.

FOR his estate the quiet minde must first rolle it self vpō the prouidence of the hyest: For whosoeuer so casts him selfe vpō these outwarde thinges that in their prosperous estate he reioyeeth, & cōtrarily is cast downe in their miscarriage, I know not whether hee shall finde more vncertaintye of rest, or more certaintye of vnquietnesse: since hee must needes bee like a light

vnballaced

vnballaced vessell, that ri
ses and falles with euery
waue, and depends only
on the mercy of wind &
water: But who relyes on
the ineuitable decree, &
all-seeing prouidence of
God, which can neither
bee crossed with second
thoughts, nor with euēts
vnlooked for, layes a sure
grounde of *Tranquillity*,
Let the world tosse how
it list, and vary it selfe (as
it euer doth) in storms &
calms, his rest is pitched
aloft, aboue the sphere of
changeable mortality. To
begin is harder then to
prosecute: What cōsell

had God in the first mol-
ding of thee in the
womb of thy mother?
what ayde shall hee haue
in repairing thee from
the womb of the earth?&
if he could make, & shall
restore thee without thee
why shall hee not much
more (not without thy in
deuor) dispose of thee? Is
God wise enough to
guide the heauens & to
produce all creatures in
their kindes (and seasons
and shall he not bee able
to order thee alon? Thou
sayst I haue friendes, and
(which is my best friend
I haue wealth, to make

both them, and mee; and wit to put both to best vse. O the broken reedes of humaine confidence! Who euer trusted on friendes that could trust to himselfe? Who euer was so wise, as not sometimes to be a foole in his owne conceit, ofte times in the conceit of others? Who was euer more circumcorn then the wealthy? Friends may bee false, wealth cannot but be deceitfull, wit hath made many fooles; Trust thou to that, which if thou wouldst cannot fail thee. Not that thou desirest

ſhall come to paſſe; but that which God hath decreed: Neither thy feares nor thy hopes, nor vows ſhall either forſlow or alter it. The vnexperienced paſſenger when hee ſees the veſſell go amiſſe or too farre, laies faſt hold on the contrary part, or on the maſt for remedy, the Pilot laughs at his folly, knowing that (what euer he labors) the barke will goe which way the winde and his ſterne directeth it. Thy goods are embarked; Now thou wiſheſt a direct Northwinde, to driue

thee

thee to the *Straytes*, and then a West to runne in; and now, when thou hast emptyed and laded againe, thou callst as earnestlie for the South, and Southeast to returne; and lowrest if all these answer thee not. As if heauen and earth had nothing else to doe but to wayte vpon thy pleasure, and serued onely to bee commaunded seruice by thee: Another that hath contrary occasions asks for windes quite opposite to thine: He that sits in

heauen, neither fits thy fancy nor his, but bids his winds spit sometimes in thy face, sometimes to fauor thee with a sideblast, sometimes to be boisterous otherwhiles to be still at his own pleasure. VVhether the marriner sing or curse, it shal go whither it is sent, Strive or lye still, thy destiny shal run on, & what must bee, shalbee; Not that we should heere exclude benefit of meanes (which are alwaies necessarily included in this wise preordination of all things) but perplexity of cares, and wrestling

with

with prouidence. Oh the idle & ill spent cares of curious men, that consult with starres, and spirits for their destinies, vnder colour of preuentiō; If it bee not thy destiny, why wouldst thou know it, what needes thou resist it? If it be thy destiny, why wouldst thou know that thou canst not preuent? That which God hath decreede is already done in heauē, and must be done on earth. This kind of expectation doth but hasten slow euills, & prolong them in their continuāce; hasten them

not in their euent but in our conceit: Shortly then if thou ſwimmeſt againſt the ſtreame of this prouidence, thou canſt not eſcape drowning, euerye waue turns thee ouer like a *Porckpoſe* before a tempeſt; but if thou ſwim'ſt with the ſtreame, do but caſt thine armes abroade thou paſſeſt with ſafetye, and with eaſe; it both beares thee vppe, and carries thee on to the haue̅, whither God hath determined thine arriuall in peace.

Sect. 26.

NExt to this the minde of the Quiet mā must bee to wrought by these former resoluti-ons, that it bee throughlyd perswaded the e-state wherein hee is, is best of all; if not in it selfe, yet to him. Not out of pride, but out of contentment: Which who euer wanteth, cannot but be continually vexed with enuy, & racked with

The second rule for estate. A perswa tion of the goodnesse and fitnesse of it for vs.

ambition: Yea if it were possible to bee in heauen without this, hee coulde not be happy: For it is as impossible to the mind at once to long after, and enioy, as for a man to feed and sleepe at once. And this is the more to be striuen for, because we are al naturally prone to afflict our selues with our owne frowardnes, ingratefully contemning al wee haue, for what we would haue Euen the best of the Patriarks could say, O Lord what wilt thou giue me, since I go childlesse: The bond man desires now

nothing

uen and controll nature, O vaine fooles whither doth our restlesse ambition climbe? What shal be at length, the period of our wishes? I couldē not blame these desires, if contentment consisted in hauing much, but now that he only hath much that hath contentment, and that is as easily obtayned in a lowe estate; I can account of these thoughtes no better then proudely foolish. Thou art poore? What differēce is there betwixt a greater man and thee

saue

ſaue that he doth his buſi-neſſes by others, thou do-eſt them thy ſelfe? He hath *Cators, Cookes, Baylifes, ſte-wardes, Secretaries*, and all other offices for his ſeue-rall ſeruices, thou proui-deſt, dreſſeſt, gathereſt, re-ceiueſt, expendeſt, wri-teſt for thy ſelfe: His pa-trimonie is large, thine earnings ſmall. If *Briare-us* feed fiftie bellies with his hundreth hands, what is he the better, then hee that with two hands fee-deth one? He is ſerued in ſiluer, thou in veſſell of the ſame colour, of leſſer price: as good for vſe, ho-

not

nothing but liberty, that alone would make him happy: Once free forgetting his former thoughts, he wishes some wealth to make vse of his freedome, & sayes it were as good be straited in place as in ability; Once rich, he longeth after nobility, thinking it no prayse to be a wealthy peasan: Once noble he begins to deem it a base matter to be subiect; nothing can now content him but a crosbn Then it is a small matter to rule, so long as he hath but litle dominions, and greater neigbours; he

woulde therefore bee an vniuerſall Monarch; Whither then? ſurely it vexes him as much, that the earth is ſo ſmall a globe, ſo little a mole-hill; and that there are no moe worldes to conquer; and now that hee hath attayned the hyeſt dignitye among men, hee would needes bee a God, conceites his immortalitye, erects temples to his owne name commaundes his deade ſtatues to bee adored: And not thus contented, is angry that hee cannot commande hea-

uen

in to ſolace himſelfe; The weight whereof varies according to our eſtimation of them: One hath much wealth, but no child to inherite it, he enuyes at the poore mans fruitfulneſſe, which hath many heires and no lands and coulde bee content with all his aboundance to purchaſe a ſucceſſour of his owne loynes. Another hath many children, little maintenance he commẽdeth the careles quietnes of the barren & thinks fewer mouthes and more meate woulde do better; The labouring

man hath the blessing of a strõg body fit to digest any fare, to indure any labor; yet he wisheth himselfe weaker, on condicion he might bee wealthier; The man of nice education hath a feeble stomach, and rasping since his last meale, doubts whether he should eate of his best dish, or nothing; this man repines at nothing more thẽ to se his hũgry plowman feed on a crust; and wisheth to change estates on condicion hee might change bodies with him: Say that God should giue thee thy wish, what

not for value: His dishes are more dainty, thine as well relished to thee, and no lesse wholesome; Hee eates olives, thou garlick, he mislikes not more the smell of thy sauce, then thou dost the taste of his. Thou wanteſt ſomwhat that he hath, hee wisheth ſomething which thou haſt, and regardeſt not: Thou couldſt be cõtent to haue the rich mans purſe, but his gout thou wouldſt not haue, He would haue thy health, but not thy fare: If we might picke out of all mens eſtates that which is landable, o-

mitting the inconueni-ences wee woulde make our selues complete; but if wee must take altoge-ther, vvee shoulde per-haps little aduantage our selues with the change. For the most wise God hath so proportion'd our euery mans condition, that hee hath some iust cause of sorrow insepera-bly mixed with other cō-tentmēt; and hath allot-ted to no man liuing, an ablolute happines with-out some grieuances; nor to any man such an exqui site misery, as that he fin-deth not somwhat wher-

wouldst thou desire? Let me (thou saiest) bee wise helthfull, rich, honorable, strong, learned, beautiful immortall: I knowe thou louest thy selfe so well, that thou canst wish all these, and more; But say that God hath so shared out all these gifts by a most wise and iust distribution, that thou canst haue but some of these, perhaps but one; Which wouldst thou single out for thy selfe? Any thing beside what thou hast: If learned, thou wouldst be strong, if strong honorable, if honorable long-li-

ued; Some of these thou art already. Thou foole; Cannot God choose better for thee, then thou for thy selfe? In other matches thou trustest the choyce of a skilfull fuller chapman; when thou seest a goodly horse in the fayre (tho his shape please thine eye well) yet thou darest not buye him, if a cunning horsemaister shall tell thee hee is faulty and art willing to take a playner & soũder, on his cõmẽdatiõ against thy fãcy: How much more should we in this case allow his

choice

choyce that cannot deceiue vs; that cannot bee deceyued? But thou knoweſt that other thou deſireſt, better then what thou haſt; Better perhaps for him that hath it, not better for thee: Libertye is ſweete and profitable to thoſe that can vſe it; But fetters are better for the frantick man: Wine is good nouriſhment for the healthfull, poyſon to the aguiſh; It is good for a ſound body to ſleep in a whole skin, but he that complains of ſwelling ſores cānot ſleep

till

till it be broke: Hemlock to the goat, & ſpiders to the monky turn to good ſuſtenance, which to other creatures are accoũted deadly; As in diets ſo in eſtimation of good & euill, of greater and leſſer good, there is much variety: All palats commend not one diſh, and what one commends for moſt delicate, another reiects for vnſauory. And if thou know what diſh is moſt pleaſant to thee, thy Phyſician knowes beſt which is wholeſome: Thou wouldſt follow thine appetite too much

and

and (as the French haue in their prouerb) woldst dig thy owne graue with thy teeth; thy wise physician ouersees & ouerrules thee: He sees if thou wert more esteemed, thou wouldst bee proude, if more strong, licentious; if richer, couetous; if health fuller, more secure; But thou thinkest not thus hardly of thy selfe. Foolish man, what knowest thou futur things? beleeue thou him that onely knowes what would bee, what will bee; Thou wouldst willingly go to heauen, what better guide canst

thou

thou haue, then him that dwels there? If he lead thee thorough deepe sloughes, and brackie thickets, know that he knowes this the neerer way though more cumbersome: can there be in him any want of wisedome not to foresee the best? Can there be any want of power not to effect the best? Any want of loue not to giue thee what he knowes is best? How canst thou then faile of the best? Since what his power can doe, and what his wisedome sees should be done, his

loue hath done, becauſe all are infinite: He willeth not things becauſe they are good, but they are good becauſe hee wils them: Yea if ought had beene better, this had not beene; God willeth what he doth, and if thy will accord not with his, whether wilt thou condemne of imperfection?

Sect. vlt.

I Haue chalked out the way of peace, what remains, but that we walke along in it.

The concluſion of the whole

I haue conducted my reader to the mine, yea to the mint of happines, & showed him those glorious heapes, which may eternally enrich him. If now he shall go away with his hands and skirt empty; how is he but worthy of a miserable want? who shall pitty vs while we haue no mercy on our selues? wilfull distresse hath neither remedy nor compassion: And to speake freely, I haue oft wondred at this painful folly of vs men, which in the open view of our peace, as if wee were con-

demned

demned to a neceſſary & fatall vnquietnes, liue vpon our own rack, finding no more ioy then if wee were vnder no other handes, but our executioners. One droupeth vnder a fained euill, another augments a ſmall ſorrow through impatience, another drawes vpon himſelfe an vncertaine euill through feare, one ſeekes true contentment, but not inough; another hath iuſt cauſe of ioy, and perceiues it not: One is vexed for that his grounds of ioy are matched with equall grieuances; another

cannot complaine of any
present occasion of sor-
rowe, yet liues fullenly,
because he finds not any
present cause of comfort;
One is haunted with his
sinne, another distracted
with his passiō: Amongst
all which, he is a miracle
of men, that liues not
some way discontent-
ted. So wee liue not
while wee doe liue,
onely for that wee want
either wisedome, or
will, to husband our
liues to our owne best
aduantage. O the in-
equalitye of our cares!
Let riches or honour

bee in queſtion; we ſue to them, we ſeeke for them with importunitye, with ſeruile ambition: Our paynes neede no ſolicitor; Yea there is no way wrong that leades to this end: VVee abhorre the patience to ſtay till they inquire for vs. And if euer (as it rarely happens) our deſert and worthineſſe winnes vs the fauour of this profer, wee meete it with both handes, not daring with our modeſt denyalles to whet

the inſtancy, and double the intreaties of ſo welcome ſuiters; Yet lo, here the onely true and precious riches, the hyeſt aduancement of the ſoule, peace and happines, ſeeks for vs, ſues to vs for acceptation; our aunſwers are coy and ouerly, ſuch as we giue to thoſe clients that look to gaine by our fauors. If our want were through the ſcarcity of good, we might yet hope for pittye to eaſe vs, but now that it is through negligence, and that wee periſh with our hands in our boſome, wee are ra-

ther

ther worthy of stripes for the wrong wee doe our selues, then of pitty for what we suffer. Though we may and will not, in opportunity of hurting others, is noble and Christian: but in our owne benefite sluggish, and sauoring of the worst kind of vnthriftinesse.

Sayest thou then this peace is good to haue, but hard to get? It were a shamefull neglect that hath no pretence: Is difficulty sufficient excuse to hinder thee from the pursuit of riches, of preferment, of learning, of

bodily pleasures? Art thou cõtent to sit shrugging in a base cottage, ragged, affamished, because house, clothes, and food will neither be had without money, nor money without labour, nor labour without trouble and painefulnesse? Who is so mercifull, as not to say that a whip is the best almes for so lazy and wilfull neede? Peace shoulde not bee good, if it were not harde: Go, and by this excuse shut thy selfe out of heauen at thy death:

and

and liue miſerabely til thy death, becauſe the good of both worldes is hard to compaſſe. There is nothing but miſerye on earth and hell belowe, that thou canſt come to without labour. And if wee can bee content to caſt awaye ſuch immoderate and vnſeaſonable paynes vpon theſe earthly trifles, as to weare our bodyes with violence, and to incroach vpon the night for time to get them; what madnes ſhall it ſeem in vs not to afforde a leſſe labour

to that which is infinitly better, and which onely giues worth & goodnes vnto the other? Wherefor if we haue not vowed enmity with our selues if we be not in loue with misery and vexation, if we be not obstinatly careless of our owne good; let vs shake off this vnthrifty, dangerous & desperate negligence, and quicken these dull hearts to a liuely and effectuall search of what onely can yield them sweete and abiding contentment; which once attayned; How shall we insult ouer

euils, and bid them do their worſt? How ſhall wee vnder this calme & quiet bay laugh at the rough weather & vnſted dye motions of the worlde ? How ſhall heauen and earth ſmile vpon vs, and we on them; commãding the one, aſpiring to the other? How pleaſãt ſhall our life be, while neither ioies nor ſorrows can diſtemper it with exceſſe? yea while the matter of ioy that is within vs, turnes all the moſt ſad occurrences into pleſure? How deare & welcome ſhall our death bee that

ſhall but leade vs from one heauen to another, from peace to glorye? Goe now yee vayne and idle worldlinges, and pleaſe your ſelues in the large extent of your rich Mannors, or in the homage of thoſe whome baſeneſſe of mind hath made ſlaues to your greatneſſe, or in the price and fiſhions of your full wardrop; or in the wanton varietyes of your delicate gardens; or in your cofers full of red and white earth, or if there

bee any other earthly thing more alluring, more precious, enioy it, possesse it, and let it possesse you: Let mee haue only my peace & let me neuer want it, till I enuie you.

FINIS.

The Errata.

Read Moralists pag. 2, of the epist. Morality p. 15 l. pen. Antoninus p. 21. margent. on the one hand p. 23. l. 8. feends p. 26. l. 10. Remembrãcer. p. 52. l. 17. differrings p. 53. l. pen. their remisse p. 58. l. 9. dismembred p. 60. l. pen. ferule. p. 62. l. 8. say ouen p. 62. l. vlt. astwageth. p. 65. l. 10. lãguishing. p. 81. l. 14. euen p. 87. l. 5. euen p. 90. l. 18. now it p. 106. l. 3. hate it p. 139. l. 1. lofts p. 143. l. 5 wall pleasure p. 148. l. 18. world would loue me p. 151. l. 10. one part. p. 172. l. pen. my gain p. 178. l. 7. an insensible p. 180. l. 2. which in it selfe p. 181. l. vlt. kinds & seasons p. 186. l. 15.